ISSN 0361-1930

whole Earth newsletter

NOV 15 1981
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FALL 1981 Vol. XI, No. 2

Angolan church leaders visit the UCBWM. From left: Rev. Ricardo Epalanga, Rev. Adolfo Chipaca, and Rev. Eduardo Nunda with Dr. Richard Stenhouse, the Board's Associate Secretary for Africa.

LEADERS FROM ANGOLA'S CHURCH IN THE BUSH VISIT U.C.C.

"Even though we are suffering, we recognize God's strength, for he is with us in our suffering."

These were the words of an Angolan pastor from the "church in the bush" who met with staff of the United Church Board for World Ministries in mid-September. Cut off by civil war from communicating with partner churches in North America, three pastors of the Protestant Church of Central Angola came in person to visit the Board and to express their greetings and their thanks for UCC support in money, material supplies, and prayers.

Rev. Ricardo Epalanga, Rev. Eduardo Nunda, and Rev. Adolfo Chipaca all chose to leave established pastorates in the cities in order to serve their "church in the bush," the church operating in the area controlled by the UNITA party, which has been engaged in struggle with the ruling MPLA party since 1974. The Protestant Church of Central Angola has a historic relationship with UCC mission dating back more than 100 years.

In 1976 UNITA fled to a semi-desert region of southeastern Angola. Since then, increasing numbers of church leaders, including the three visitors, have escaped the harassment of the MPLA and taken refuge in the UNITA-controlled region. These leaders are not only continuing their pastoral ministry but also have been asked to share their other skills and experience. One heads a tailor shop (though materials and threads are woefully scarce), one is a teacher, and one—an apprentice witch doctor before he became a Christian—goes about the villages teaching about African culture and Christian faith.

Though it is extremely difficult even to communicate with the church in an area now militarily secure from the MPLA, the Board has endeavored throughout the civil war to help meet basic human needs. Much of the $70,000 budgeted for 1981 (this does not include the $10,000 allocated to the urban church in MPLA territory) goes for medicines and other equipment which can be shipped into the UNITA-controlled territory via a "back door."

There are no fully-trained Angolan doctors in the bush, but there is a strong corps of mission-trained male nurses of astonishing skill. One of them who worked many years with a missionary surgeon performed 500 operations in 1980, and not a single patient died despite the fact that he had the most primitive equipment, almost no antibiotics, and few trained staff working with him. Another substantial percentage of the UCBWM grant supports education, for UNITA has set up schools and brought in teachers from other parts of Angola. There is also an effort to get irrigation projects started in this dry and resistant land, and crops of corn are now growing.

Increasingly, the pastors said, the church in the bush is a united church. People from various Protestant denominations are participating in the life and worship of the church in the bush. Even six Catholic priests in the area are taking part in the common religious life and occasionally preach in the Protestant churches.

Continued on page 7

OCTOBER IS HAYSTACK MONTH IN THE UNITED CHURCH OF CHRIST – SEE PAGES 4 - 5

Continuing the Missionary Herald, founded 1805.
Published by the United Church Board for World Ministries, 475 Riverside Drive, New York, N.Y. 10115

Message From The EVP

Dean George Peck of Andover Newton Theological School was pondering recently the encouragement of a new student organization that would recapture some of the spirit of the Haystack Prayer Meeting. The name that inevitably suggested itself was "The Brethren," for a critical factor in transforming Haystack idealism into missionary actuality was a small secret society by that name at Williams College, transferred to Andover Seminary in 1810. Membership was limited to those prepared to pledge readiness for life service in mission. It was four of The Brethren who persuaded Massachusetts church leaders to found the American Board of Commissioners for Foreign Missions, the first foreign mission organization of the American churches.

But as Dean Peck realized immediately, "The Brethren" may be a great name in Christian history but it has no future. And that is not just because of feminist sensitivities. Looking back over the 175 years since 1806 it is evident that Sisters of the Haystack have been every bit as essential in mission as the fabled Brethren of 1808 and all the brothers since.

A few illustrative facts:

– It was a great company of women's missionary societies and boards which financed and staffed much of the Great Century of American missions. (First of these was the Boston Female Society for Missionary Purposes, funded by Miss Mary Webb, who worked from her wheelchair.)

– The first American missionary martyr was Harriett Newe 1812.

– The first legacy received by the American Board came fro a domestic servant, Sally Thomas, who bequeathed her lifetim savings of $345.38 (in terms of 1981 dollars–your income and mine–equal to perhaps $35,000). And the first large bequest came from Mrs. Marry Norris of Salem–$30,000.

– Such devotion was exhibited in the face of official clergy attitudes which questioned the propriety of women gathering i these societies at all. A troubled secretary of one Female Cent Society wrote to the *Panoplist* missionary magazine in 1816, forwarding some money and asking "whether it be right for females to meet together for prayer, on account of some apostolical prohibition"!

The distinguished historian, Pierce Beaver, and others ha pointed out that all this was very much a two-way street. Wom powered much of the 19th and 20th century mission enterpris But mission also empowered them. The women's foreign missi movement was "the first feminist movement in North America and stimulated the rise of other streams in the nineteenth cent struggle for women's rights and freedom." And obviously the forces it set in motion still work for the liberation of women i Asia and Africa.

In the last issue of the *Whole Earth Newsletter* a fine artic by Elinor Galusha brings the story up to date. She points out t more than half of our overseas personnel today are women, as are nearly half of the 39 overseas leaders on scholarship. In so respects "you've come a long way, lady" since the early day when women were considered for overseas service only as wive helpmeets and indispensable moral guardians east of Suez. In other respects we have lost in recent decades some of the pow and zest of the great women's missionary organizations, fro parish to national levels. Clearly, the future of mission is closel linked with further release of the marvelous gifts which Sister of the Haystack have brought from the very beginning.

David M. Stan

REMEMBER WORLD FOOD DAY, OCTOBER 16

October 16, the first World Food Day, has been set aside by 147 nations for alerting their peoples to the gravity of the world's food situation. Do we know the facts?

– 500 million people are suffering severe hunger today.
– Millions of children are dying from hunger-related illnesses each year.
– Millions more are physically and mentally impaired for life.
– More than 100 nations have a "food deficit." Their people consume more than they now produce.

"Feed my sheep," Jesus said, laying on us a responsibility we cannot escape. The **UCC Hunger Action Fund** directly addresses that responsibility, funding constituency education, advocating public policy that deals with hunger at home and abroad, and supporting domestic hunger and development projects.

Many congregations use the harvest season to promote giving to the **Hunger Action Fund**. Why not make World Food Day a starting point and Thanksgiving Sunday a joyful ingathering in *your* church?

Harold Wilke Given Global Citizen Award; Scholarship Fund for Handicapped Is Established in His Name

"We honor a most remarkable man and a ministry which has touched people all around the world." These were the words of David Stowe when, at General Synod 13, he presented the Board's first "Global Citizen" medal to Dr. Harold H. Wilke and announced the establishment of the Harold Wilke Scholarship Fund.

One of the world's foremost experts on problems and needs of the handicapped, Dr. Wilke was himself born without arms. As Leila H. Doss of UNESCO has pointed out, he is "the personification of the theme of the current International Year of Disabled Persons: full participation and equality."

Dr. Wilke has ministered in a suburban pastorate, in a university chapel, and in armed forces hospitals. For 20 years he directed his denomination's Council for Church and Ministry. In the United States he is a member of the President's Committee on Employment of the Handicapped, and abroad he has worked to "mainstream" the handicapped in 40 countries of the world.

Dr. Wilke has a wife and five sons who have been strong supporters of this amazing ministry.

President Ronald Reagan greets Harold Wilke at White House gathering for the International Year of Disabled Persons.

The Harold Wilke scholarship Fund will provide resources for the training of gifted but handicapped persons in the United States and other nations. The Board's aim is to raise $50,000, a sum large enough to bring in substantial income for scholarships each year.

Beatitudes for the Year of the Disabled

Blessed are you who take time to listen to difficult speech, for you help us to know that if we persevere we can be understood.

Blessed are you who walk with us in public places and ignore the stares of strangers, for in your companionship we find havens of relaxation.

Blessed are you who never bid us to "hurry up" and, more blessed, you who do not snatch our tasks from our hands to do them for us, for often we need time rather than help.

Blessed are you who stand beside us as we enter new and untried ventures, for our failures will be outweighed by the times we surprise ourselves and you.

Blessed are you who ask for our help, for our greatest need is to be needed.

Blessed are you who help us with the graciousness of Christ, who did not bruise the reed and quench the flax, for often we need the help we cannot ask for.

Blessed are you when, by all things, you assure us that what makes us individuals is not our peculiar muscles, nor our wounded nervous system, nor our difficulties in learning, but the God-given self which no infirmity can confine.

Rejoice and be exceeding glad, and know that you have given us reassurances that could never be spoken in words, for you deal with us as Christ dealt with all his children.

– From the Hong Kong Christian Council publication "News and Views"

(This letterhead is from the stationery which the National Council of Churches in Japan is selling to promote the United Nations International Year of the Disabled.)

The Heritage of the Haystack

They seem larger than life now. In special cases like this, history has a way of producing that effect. And of course they were in fact unusual people. In the 20 or so years which began the modern missionary movement God put his hand on some men and women of quite remarkable capacity. William Carey, Samuel Mills, Adoniram and Ann Judson, Luther Rice—all are cases in point. In those days there *were* giants in the land.

But when that has been observed, we must quickly make sure that a certain perspective is maintained. Otherwise the heritage of the haystack is likely to become simply a museum piece which we regard with awe but which we cannot seriously put to use.

They were large people indeed. But not larger than life. They were simply *of* life, of our kind of life, flesh of our flesh and bone of our bone. They were like us, and we can be like them. The enterprise which they began turned out to have far-reaching results, and its success projects the illusion that somehow they knew all along where it would lead. As we gaze back upon them, huddled together in prayer and conversation, they look like seers, like prophets who, knowing exactly where they were going, marched on from triumph to triumph with never a moment's unclarity about their place in the scheme of things.

But of course none of that is true. When they heard that call and set out upon their journey, they knew no more about their own future or about the future of the church or about the future of the world than we know about our future or the future of our church or the future of our world. They were in one sense just ordinary folk, very young folk, students no less (two of them were soon to become seminarians in my own school, which was then at Andover), ordinary young folk who were seized by the Spirit, who saw a grand vision, who affirmed a vast enterprise and then set about following through with it, day by day, year by year, studying, struggling, doubting, fearing, being discouraged, hoping, not at all being sure where it would take them, not for one moment knowing that some day we would remember and salute them.

That is the heritage of the haystack for our generation and for generations to come. The memory and the example of a few followers of Christ who, being caught by a great passion, did not fail to allow it to take them where it would. We cannot evade the challenge by saying, "Oh, but they were peculiar; they were the pioneers; they were the heroes. It was for them to scale the heights, but it is not for us." They were in their own way in just our position, and we celebrate them and their achievement now precisely because, seeing ahead no more than we do, they ventured while others did not.

For ourselves, then, and for our instruction, what shall we say of them? At least this:

1. They were mastered by **the fullness of the Gospel.** It was to them a message with authority. It was not a matter of opinion so much as it was the demand of an overpowering conviction. It proclaimed a Christ risen, real, universal. The Gospel had to be shared. It could not be kept in the private space of evangelical New England. It was for all people, for all the world. Its implications could not be limited. It could not be contained in only one region or in only one culture.

A CONCERN ABOUT THE BODY OF CHRIST FROM THE EKU TO THE UCC

– On April 25, 1981, the United States launched its newest nuclear attack submarine.

– In the May issue of *A.D.*, Frederick R. Trost, in an article entitled "Kirchengemeinschaft," spoke of "the possibility that two parts of the Christian community (the UCC and the EKU) called to witness and serve in different societies, may enrich each other, assisting each other by honestly facing difficult questions. . . . "

– On May 17, 1981, the sanctuary choir from First Congregational UCC, Wisconsin Rapids, met in Berlin with Reinhard Groscurth, head of the International Ecumenical Office of the Evangelical Church of the Union (EKU) of West Germany.

What is the connection among these three items? One of the prime concerns of the EKU, Groscurth said to the Wisconsin choir, is the failure of American Christianity to appreciate fully the dismay felt by our European brothers and sisters over th callous disregard of Christian sensitivity in the naming of th nation's newest nuclear attack sub. By naming the sub "Corpu Christi" (the body of Christ), the United States has heaped insul upon sensitive Christians around the globe. Groscurth made clea his belief that we too ought to be indignant at this misuse of th name "Corpus Christi." He asked the Wisconsin church peopl to take home this message and, as a sign of their commitment t the furtherance of Kirchengemeinschaft, to do what they coul to have this inappropriate name changed.

Accordingly, the Wisconsin Conference presented a resolutio which was voted by General Synod 13, objecting to the namin of the attack sub and urging UCC congregations to work throug their respective members of Congress to reverse this decision o the submarine's name.

by George Peck

The church could not live truly if it lived as though the world did not exist. The faith could not be professed rightly if it was professed as though it had nothing to do with the faiths of others. Freedom in Christ could not be genuinely realized unless it meant also doing something about the bondage of our neighbors in the family of humankind.

2. They also did not hesitate to allow themselves to be **launched upon an immense undertaking.** How immense it was is now hard to appreciate. We are so accustomed to world mission programs which we take for granted. We are so used to the reality of the world church. It is almost impossible for us to imagine what *they* saw when they looked out beyond the borders of their own land.

They were convinced they were called to lead the people of God in the spread of the Gospel to the very corners of the earth. It took a holy brashness of astonishing proportions for them to have the slightest notion that such an effort could hope to succeed. And I remind you again: as far as they knew, it might not succeed. They surely had no way of telling that it would succeed as well as it has. But knowing only what they knew, they set out to do what plainly must have seemed montrous in its scope.

3. Finally, having begun, they **persevered steadfastly in their labors despite the cost.** These Haystack people, and those who followed after them, were distinguished by an incredible patience. They brooked resistance at home and overcame it. Some of them spent their whole lives in service overseas; others remained here for their support. But they never saw in their time very effects from what they initiated. They just stayed at their posts and pursued the vision, being content to leave in God's hands the final impact of their efforts. They had a sense of the long haul. They were ready for the sacrifice. They would not be turned aside by the hugeness of the barriers which perpetually stood in their way. They were ready to wait as well as to toil.

So we come to our day and we say these things of them. A hundred seventy-five years from now what will people say of us? Let us be sure they say at least this:

They too were eager to take the Gospel whole into the whole world.

They too were not afraid to invest themselves in the great issues and tasks of their time, despite their complexity and intractability.

And, having begun a good work, they too could not be deterred from following it through to the end.

Jesus said, "From a mustard seed, tiny though it is, a great tree springs. That's what the kingdom is like." So with the Haystack people. They made a start. With the gifts and resources and vantage point available to them. Nothing else could be expected of them.

At least that much is surely expected also of us.

(Dr. George Peck is Dean of Andover Newton Theological School.)

Questions for American Christians:

A LETTER FROM WEST BERLIN

by Stephen G. Fisher

At a conference entitled "Why and How Must Christians Be Politically Engaged?" one of the burning questions was: "How can American Christians support the increase in the military budget, the further stockpiling of nuclear weapons, and especially the re-introduction of the neutron bomb?"

I have no answer—at least no answer as to how *Christians* can support such programs—but I have found myself faced with this and similar questions many times here.

As part of my ministry in Berlin, I have had contacts with Christians in the German Democratic Republic and in the People's Republic of Poland; and I have had conversations with Christians from the Soviet Union who were visiting Berlin West. I also have contacts with non-Christians in the People's Republic of Poland. These people always ask: "Do Americans want peace as much as we do? Do American Christians want peace?"

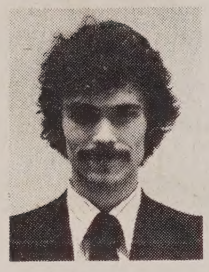
I have always answered yes, but I have also had to do a lot of explaining as to why the U.S. seems *not* to want peace. And I am afraid I am starting to have some doubts myself. Until we take a stand against the nuclear arms race, including the reintroduction of discussion on the neutron bomb, we in the U.S. will not honestly be able to say that we really want to live in a world of peace.

Some maintain that our security lies in the production of weapons. But security has to do with faith and trust, not with fear and threat. Seeking security in nuclear weapons is idolatry of the most terrifying kind.

Let us then take our Christian identity seriously. Let us have the faith to follow Jesus, to trust our God, to love all our neighbors, to understand the Gospel, to do the will of God, to choose life.

(Stephen G. Fisher has spent two years in West Berlin as an associate missionary of the UCC working with the Evangelical Church of the Union.)

MISSIONARIES' NOTEBOOK



A MATTER OF PRIDE AND PLEASURE

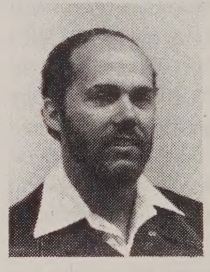
Timothy and Ann Morrison have returned this fall after three years at the Peki Theological Seminary in Ghana.

Recently the Evangelical Presbyterian Church installed a new moderator, Rt. Rev. N. K. Dzobo, and elected a new program and interchurch relations secretary, Rev. C. K. Agbola. These men along with the synod clerk, Rev. A. Y. Wurapa, comprise the Executive Council of the E. P. Church. The moderator is quick and pleased to point out that all three of them have received training in the United States under the auspices of the UCBWM. Dr. Dzobo studied at Lakeland College and Lancaster Seminary. Rev. Agbola studied at Lakeland College and Eden Seminary, while Rev. Wurapa studied at Lancaster and Eden and worked with the Pennsylvania Central Conference for a year. Dr. Dzobo hopes the success of these three men will be a matter of pride and pleasure to the people of the UCC and a challenge to continue a close mission involvement not only with Ghana but with other third-world countries.

NO CHANCE . . .

Richard and Elaine Christensen write from the Maun Secondary School in Botswana, where Elaine is school treasurer and Rich teaches religious education.

Can you imagine having to plead with someone that your child be allowed to go to secondary school, and then being told that it is impossible because no school in the entire country has any more room? And that therefore your child has no chance for anything beyond a 7th grade education? Even if Botswana built more schools in a hurry, they are woefully short of teachers to staff them. Here at Maun only 18 of the 32 teachers are Batswana; the others are expatriates from Denmark, West Germany, Holland, India, Northern Ireland, Zimbabwe, Angola, and the United States. Lack of trained teaching personnel is a real problem for many of the developing countries of Africa.



SENSITIVITY TRAINING

Peggy and Peter Jenks teach at Kodaikanal School in South India.

Several school staff members are very involved with the local community here—managing an orphanage, building houses for widows and their families, running a day-care center, overseeing a village health care program, etc. Therefore the students too are becoming aware of basic community needs.

Classes take field trips to villages and towns in the neighborhood, meet the people, and become involved in their lives. A manual work program requires a certain number of hours from each junior and senior high school student. Often these students help make meals for patients at the local government hospital (which does not supply meals). Or they whitewash walls and paint fences at the orphanage. We feel that this is just the beginning of a sensitizing process for both students and staff to the needs and concerns of the community around us.

"BEFORE AND AFTER" IN YORO

Bob and Kay Olson serve in Yoro, Honduras, at CEVER, the Vocational Training Center of the Evangelical and Reformed Church of Honduras.

CEVER is carrying on a program to help farmers around Yoro and to improve CEVER's own mini-farm. Eduardo Tomas Perez works at CEVER, and his specialties are hillside farming and soil and water conservation. He has taught courses in these and other agricultural subjects to our students and to groups of "campesinos" (small farmers) in villages around Yoro.

At the recent Yoro Fair, Eduardo, campesinos, and students erected a display to portray contour farming to farmers from all over Honduras. This is vitally important where there are 43,000 square miles of land available for the 3.5 million Honduran people but only 7.6 percent of it has an incline of less than 10 degrees. Because of the mountains, only about 344,000 acres are considered fit for modern farm technology. The campesino's land will be mountainous, without irrigation, and without infrastructure such as roads and electricity. He will plant basic grains such as corn, rice, and beans, and he may also work for landowner farmers for $2 per day during part of the year.

The fieldwork with campesinos in dry-season agriculture, using CEVER-built water wheels and hand pumps, has been Eduardo's main preoccupation. Using the irrigation system, the farmers have grown new crops—peanuts, watermelons, cantaloupes, tomatoes, onions, chilies, and

Continued on following page

Churches Urged to Work for Religious Rights

by Audrey C. Smock

Deeply concerned about human rights and about the growing numbers of prisoners of conscience around the world, the World Issues Office is urging UCC congregations to join the Amnesty International Inter-Religious Urgent Action Network. Amnesty International is a worldwide human rights movement that works impartially for the release of prisoners of conscience detained anywhere for their beliefs, color, ethnic origin, sex, religion, or language, provided they have neither used nor advocated violence. In 1977 Amnesty International received the Nobel Peace Prize for its efforts.

Once a month the Inter-Religious Urgent Actions network sends to each participating congregation or group a package of materials with background information on the most urgent cases of prisoners of conscience for whom an international appeal may be helpful, along with types of recommended action and addresses of government authorities. Amnesty International suggests that the group read and discuss the case sheets and then send to the authorities politely-worded letters and telegrams expressing concern for the prisoner.

This effort is part of a continuing concern of the United Church of Christ with human rights. This concern and the attention that the World Issues Office and the regional offices of the UCBWM have directed to human rights violations grow out of the conception that human rights are the gift and demand of God.

According to a specific pronouncement of General Synod 12 "human rights are grounded in God's act of creating, reconciling, and redeeming creation." Reciprocally, the pronouncement relates human rights to our human responsibility to God. To be created in the image of God "means to be called to care for God's whole creation according to God's intention."

Although the protection of human rights is essential for the quality of life and for its very existence, the widespread violations of human rights reported daily from all parts of the world attest to their fragility. Whether human rights are seen in the Western tradition of individual freedom from the arbitrary powers of the state, or as in the Eastern socialist countries with their emphasis on economic welfare rights, most societies fail to create institutions and to enact laws that sustain the basic human rights of their citizens.

General Synod 12 called upon UCC members to recognize that they must take part in the struggle for human rights, not only in the United States but in other countries as well. It urged members to be alert to new developments and to respond through involvement in ecumenical bodies and movements that work to ensure human rights and to bring strategically important aid to victims of rights violations. The lack of concern for and sensitivity to human rights demonstrated by the Reagan administration in its policy statements, appointments, and actions has increased this need for vigilance and for commitment to human rights.

The World Issues Office will be happy to provide to interested groups copies of the General Synod 12 pronouncement on human rights and further information on the Inter-Religious Urgent Action Network. You may also write directly to the Amnesty International Inter-Religious Urgent Action Network at 3618 Sacramento St., San Francisco, CA 94118.

(Audrey C. Smock is the World Issues Secretary of the UCBWM. Her book, *Women's Education in Developing Countries: Opportunities and Outcomes* [Praeger 1981] is just off press.)

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cabbages—with good and encouraging results.

Now, in his work with campesinos Eduardo notes a striking change in the mental attitude of some of the poorest farmers. "Before" they spoke mostly of how poor they were, how little they had, what bad luck was theirs, how sick they had been. "After" they talk about what else they're going to plant, how they're going to add on to their houses, or about the small acreage they have bought so they no longer have to farm someone else's land.

CHINA REDISCOVERED

Alden Matthews, now based in Tokyo, served as a resource person on the recent UCC China tour, and he writes of the country where his family worked and where he himself went as a missionary in 1947:

A highlight for me was the rediscovery of the Chinese church as it "comes out" in increasing numbers in the major cities. In Beijing (old Peking) the eight pastors of the two active Protestant churches welcomed our group of 90 with a moving service of worship and holy communion. In Nanking some of us attended worship in the church near the newly re-opened theological seminary and heard an inspiring sermon by a woman minister on the Bread of Life, ending with a stirring challenge to discipleship.

ANGOLA—continued from page 1

The three pastors are confident that their cause—the cause of UNITA—is just and that the dream of an African Angola totally free from foreign intervention from any quarter and governed by leadership freely elected by all the people will prevail.

What is the role of the church in the civil struggle? "It is easy to believe," say the pastors, "that might makes right. One function of the church is to remind people that truth and justice will win out in spite of appearances. Another is to work for fulfillment of our dream of peace—peace and unity among the factions that, for seven years now, have torn our country apart."

Though the three pastors will be in the United States for a very limited time, they plan to speak in churches in New York, Pennsylvania, the Boston area, and the Southwest Conference.

WHOLE EARTH NEWS BRIEFS

According to Japanese Christian leaders, a prominent South Korean Protestant minister, **REV. DR. MOON IK HWAN (Timothy Moon),** went on a hunger strike in prison in mid-August to protest continuing arrests of students, new arrests of "dissidents," and what he charges is President Chun's failure to achieve a promised "national reconciliation." Though he has now ended his fast because of strong pressure from family and church friends, there is great concern about the health of Dr. Moon, who is 63 years old. A noted theologian and professor of Old Testament theology, Dr. Moon was convicted with 11 other religious and intellectual leaders and is serving a 20-year sentence for conspiracy to commit sedition. Our support and prayers are needed for Dr. Moon, the other 340 political prisoners, and those elements of the beleaguered Christian church in South Korea which continue their brave stand for religious and political freedom .

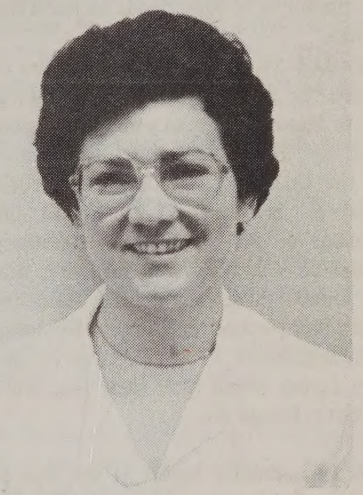
When the UCC's **CONNECTICUT CONFERENCE** was seeking to establish a suitable memorial to the late **REV. JACK PALANGIO,** Conference minister for mission, they decided to help finance a modest clinic in the village of Hodal in India. A building was built and the clinic opened. It now takes care of 200 patients a day and carries on an extensive inoculation program (more than 2000 children since April, 1979). During a recent eye clinic, a visiting ophthalmologist and his team performed 65 cataract operations between 11 A.M. and 6 P.M. of a single day—nearly ten per hour. The Hodal program is carried on in partnership with the New Delhi YMCA.

Stewardship Council

At the Philippine Rural Life Center in Dasmarinas, Philippines, a new program will help groups of **VIETNAMESE BOAT PEOPLE** temporarily located in the country by giving them special training in animal husbandry and dairying. All these refugees have been screened for permanent resettlement, most of them in the United States, and their training at the Center will help them get on their feet when they arrive in their new homes. UCC missionaries **Dick and Marvel Jean Fagan** work with the Center and with Heifer Project International in the Philippines. Dick serves as director of both.

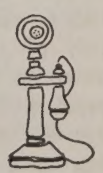
UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 Riverside Drive New York, N.Y. **10115**

HISTORIC FIRST: At a Saturday evening service in Epiphany Roman Catholic Church, Anchorage, Kentucky, **Mrs. Barbara Howell** was commissioned last July as a missionary of the United Church of Christ. Mrs. Howell, a member of the Epiphany Parish, is the first Board appointee to be commissioned in a Roman Catholic Service. **Rev. F. Alexander Campbell,** minister of the Plymouth Congregational UCC in Louisville and a former director of the UCBWM, represented the Board, giving the charge to Mrs. Howell and her sons, Mark and David, and presenting them with candles as symbols of the charge to "allow your faith to shine as a witness to the love of God for all his children." Mrs. Howell, who has worked and studied in several nations abroad, will head the biology department at the Izmir Amerikan Kiz Lisesi in Turkey. This UCC-related secondary school for girls was founded by missionaries a century ago. Newly returned as principal is **Douglas M. Hill,** who has been serving for the past three years on the Board's homebase staff.



Last fall the Aizu (Japan) Christian Rural Life Center inaugurated a **WALK FOR NEPAL,** a 22-kilometer (13 mile) hike in which 35 young people from seven churches took part. Each participant earned money from sponsors who pledged a certain amount for each kilometer walked. Proceeds—about $330—went to help support Japanese missionaries in Nepal. In January **Mr. Ryo Takatsu,** member of a Sendai church, went to teach in Nepal, the first missionary to be sent to that country by the United Church of Christ in Japan. (from UCC missionary **Armin Kroehler,** present director of the Aizu Center)

For a 24-hour-a-day, 7-day-a-week, up-to-the minute information and comment on UCC ministries around the world, call the **UCBWM NEWS LINE : (212) 870-3257.**



As Others See Us . . .

A View from the South

"I have been most impressed by the outreach and social orientation of the United Church of Christ . . . a strong sense of responsibility toward issues and problems. Our church in Mexico needs to learn this balance."

So said Sr. Edesio Sanchez-Cetina of Mexico in summing up his six-month visit to Massachusetts as a missioner sponsored by the Massachusetts Conference and the United Church Board for World Ministries. Sr. Sanchez is a pastor and professor at the Presbyterian Seminary in Mexico City. He and his wife, Sra. Cira Gomez Sanchez, were in residence at Andover Newton Theological Seminary from September 1980 to March of this year, during which time their first child was born, Edesio III.

In an extensive report at the end of his stay, Sr. Sanchez shared further impressions and comments on the UCC:

1) In the local church, evangelizing is largely absent, and little stress seems to be placed on the whole meaning of the Gospel and the Christian faith. (The same is true in Latin America, he said.)

2) Most members in most churches seem to be over 50, and young people are not really involved in the life of the church.

3) Indeed, churches seem to be structured like most of modern society, by sex and age, and there are few opportunities for whole families to worship and learn together.

Sr. Sanchez would like to see:

– more participation in worship by the congregation;

–"more sense of joyful celebration";

– the whole family in the same place worshipping God;

– more use of the Bible and more emphasis on its meaning for concrete situations today.

Edesio Sanchez

"We are finishing the time here with a treasure of knowledge and experience," he concluded. "Our view of the Christian faith has been broadened. We have learned to love a church so different from ours in many ways but struggling, like us, to be faithful to our Lord."

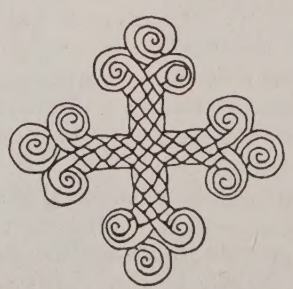
(This article has been excerpted from *Pilgrim State News,* April-May, 1981)

Egypt: The State and the Christian Church

In early September President Anwar Sadat ordered the arrest of 1600 Egyptians, including Christian and Muslim leaders, and he revoked his government's formal recognition of Pope Shenouda III as Pope of Alexandria and Patriarch of the See of St. Mark. The Pope remains in a desert monastery, and the Coptic Orthodox Church continues to recognize him as its spiritual head. However, Sadat has appointed in Shenouda's place a committee of five bishops to oversee relations between the government and the church.

As is the case elsewhere in the Middle East, it is difficult to separate religion from politics in Egypt. Political and economic discontent may take the form of religious grievances. The Copts, a proud minority of 10-15 percent of Egypt's population of 43 million, are vulnerable to pressure from Muslim extremists, notably the Muslim Brotherhood, and recently there has been open strife between the Muslim and Coptic communities. Furthermore, the Coptic leadership last year took issue with Parliamentary efforts to make Islamic law *the principal source* of Egyptian law rather than merely *one source.*

It seems that President Sadat is seeking both to mute opposition to his domestic and foreign policies and to end the sectarian tension. His actions have been, if anything, more severe toward his Muslim antagonists than toward the Christians. Nevertheless, government interference in the affairs of the Coptic Church is worrisome.



The Coptic Orthodox Church, a member communion of the Middle East Council of Churches and the newest member of the National Council of Churches in the U.S., is one of the most venerable of churches, tracing its origins to St. Mark the Evangelist. It is the largest Christian community in the Middle East. In November, 1980, Pope Shenouda held an interview with the Presidents of the United Church of Christ and the Christian Church (Disciples of Christ), Avery Post and Kenneth Teegarden, and Mrs. Post and Mrs. Teegarden during their visit to the Middle East.

– Dale Bishop
Secretary for the Middle East, UCBWM

Conversation with a South African

by Karl E. Olson

Peter Hendrickse has a dream. Son of Rev. and Mrs. Alan Hendrickse, who are prominent leaders of the church in South Africa, Peter came to the United States four years ago following tumultuous months of frustration, harassment, and imprisonment for his efforts toward racial equality. Entering Ohlone College in California, he graduated as president of the student body. Now he has nearly completed work at California State University, Hayward, on a degree in political science and will soon return home. He was recently interviewed on TV and the following exchange was reported in the *San Francisco Chronicle;*

Q: **What is it like to live under apartheid?**
A: It controls your whole life, from the day you are born until you die. As a little kid I used to go to a nearby white park, but the white kids would chase me off the swings. In black areas we don't have recreation and sports facilities; we used to play in the streets. In high school I had no desk for a whole year. My accountancy class did not even have a room. Black teachers may have 60 students, white ones no more than 22. The government spends $798 on each white student, but only $45 on each black one, meaning African, Indian, or colored.

Q: **Tell us about the demonstration you led in high school in 1976 after the Soweto riots.**
A: I was in grade 12 and a student leader. The demonstrations began small, against the use of the Afrikaans language, but it became country-wide and against all forms of apartheid, urban and rural. As a result I was detained in solitary confinement by security police. For two weeks I was kept in a cement cell, sleeping on a cement floor, given two cans of black coffee and three pieces of bread a day but allowed no water to drink or wash with, no visitors, mail, radio, lawyer, or private doctor.

Q: **What do you want to happen?**
A: One person, one vote. Elimination of the color bar. Free compulsory education for all people. In other words, a genuine democracy where everybody will be protected by the law. Today we cannot even marry whom we choose or be buried where we'd like.

Q: **How many whites would stay if black majority rule came to South Africa?**
A: The majority. Look what has happened in Zimbabwe since black majority rule.

Q: **How much time does your country have to work out a peaceful solution?**
A: Maybe two or three years to avoid a bloody conflict. Should we fail, thousands of blacks and whites will be killed.

Peter will soon return to South Africa, committed both to Christian nonviolence and to the freedom struggle. He will need not only our prayers but our active support.

(Rev. Karl E. Olson is pastor of the Fredmont Congregational Church, UCC, where Peter Hendrickse has been an associate member during his years in the United States.)

Introductions are in order . . .

Gustav H. Kuether

. . . to several people who have joined the UCBWM homebase staff this year.

Rev. C. Ronald Wilson, pastor of Trinity UCC in Wooster, Ohio, is spending a three-month sabbatical working in the area of interpretation. Earlier he served as a missionary for two years in Honduras.

Mary K. Dean of Vermont, 1981 graduate of Bates College where she majored in studio art, is serving as an intern in interpretation, as artist-in-residence, and as coordinator of youth involvement in mission. She plans to attend seminary next year.

Cynthia Goheen of Maine graduated in June from Williams College, where she majored in political science, and she is an intern in the World Issues and Overseas Personnel Offices. She also is seminary bound.

Midwesterner **Michael Montgomery** attended Iowa's Coe College and the University of Chicago Business School for an M.B.A. He is now between his second and third years at Chicago Theological Seminary and is an intern in the Board's treasury division.

Rev. Gustav Kuether is already well known as Program Secretary for the Board's Division of World Service, based in St. Louis where he continues to live. He has taken the additional assignment of interim secretary for Latin America and the Caribbean, succeeding Rev. Jeffrey Utter. Gus and his wife Sue served for 14 years as missionaries in Honduras.

* * *

Douglas Hill, who worked for two years with the UCBWM staff as a missionary-in-residence, left in late August for Turkey, where he will serve once again as principal of the American Girls' School in Izmir.

General Synod 13 Votes Overwhelmingly To Continue Nestle Boycott

Since 1974, through shareholder resolutions to U.S. infant formula manufacturers, and in 1979 through endorsement of the Nestle boycott by General Synod 12, the United Church of Christ has sought to limit promotion of breastmilk substitutes by calling for an end to: 1) public consumer advertising, 2) distribution of free samples, 3) use of company personnel to promote directly to mothers, 4) contributions by industry to health personnel and institutions. Furthermore, it has supported the International Code of Marketing of Breastmilk Substitutes developed by the World Health Organization. The code was adopted in 1981 by 118 nations and rejected by only one–the United States–**despite a House of Representatives vote of 301-100 and a Senate vote of 89-2 favoring it.**

So far neither Nestle, the Swiss-based company that sells nearly 40 percent of all breastmilk substitutes in the developing world, nor U.S. companies (Abbott/Ross, American Home Products, and Bristol-Myers) have expressed willingness to comply voluntarily with the code's provisions.

Therefore, by an overwhelming vote, the delegates to General Synod 13 voted to continue endorsement of the Nestle boycott and called on UCC members and churches both to participate in the boycott and to advise President Reagan of their displeasure over the U.S. vote against the code. They further asked the UCBWM to monitor compliance with the code and, when appropriate, to make recommendations to the entire church about altering provisions of the Synod action.

Following is a list of products included in the boycott. We suggest you post it on your refrigerator door.

BOYCOTT LIST

Coffees and Teas
- Taster's Choice
- Nescafe
- Nestea
- Decaf
- Sunrise
- Pero
- Cain Coffee Co.
- Manhattan Coffee Co.

Chocolates
- Nestle's Crunch
- Tool House Chips
- Nestle's Quik
- Hot Cocoa Mix
- Choco'lite
- Choco-Bake
- $100,000 Candy Bar
- Price's Chocolates
- Go Ahead Bar

Cheese
- Swiss Knight
- Wispride
- Gerber cheeses
- Old Fort
- Provalone Locatelli
- Cherry Hill
- Roger's

Packaged Fruits, Soups, etc
- Libby's
- Stouffer's frozen foods
- Souptime
- Maggi soups
- Crosse and Blackwell
- Beechnut baby foods

Hotels and Restaurants
- Stouffer
- Rusty Scupper

Ice Cream
- Nestle Crunch Bar

Wines
- Beringer Brothers
- Los Hermanos
- Crosse and Blackwell

Miscellaneous
- L'Oreal cosmetics
- Nestle cookie mixes
- Deer Park Mountain Spring Water
- Pine Hill Crystal Water
- McVities
- Keiller
- James Keller & Son, Ltd.
- Contique by Alcon
- Ionax by Owen Labs
- Lancome
- New Cookery

UCBWM RESOLUTIONS ARE ENDORSED

Displaying a strong conviction that the United Church of Christ must speak out and act on global issues of justice and peace, the delegates to General Synod 13 last June voted all of the resolutions proposed by or participated in by the United Church Board for World Ministries. The votes–some of them unanimous–were evidence of the passionate concern for world peace and justice that dominated Synod.

Specifically, the UCBWM acted as follows on international and mission issues:

– Voted to establish church fellowship ("full communion") between the UCC and the Evangelical Church of the Union, (both East and West Germany), looking toward development and implementation of this covenant in terms of practical cooperation.

– Endorsed a National Council of Churches policy statement on the Middle East that recognizes Israel's need for guarantees of its security but also calls for inclusion of the Palestine Liberation Organization in peace negotiations as a recognition of Palestinian rights.

– Called for an end to U.S. military aid to El Salvador and an internationally mediated political settlement of the conflict there.

– Opposed U.S. assistance to factions in the civil conflict in Angola and urged recognition of the MPLA as the country's de facto government.

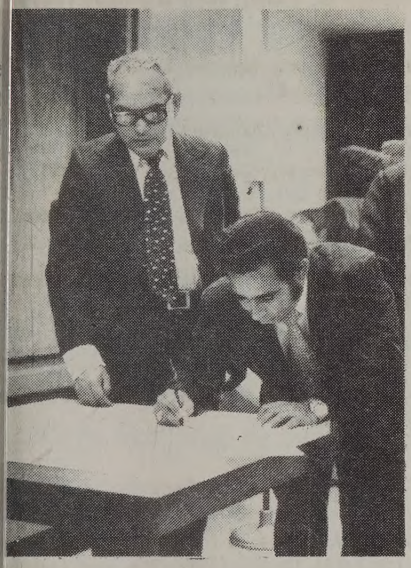
– Affirmed continuation of the Nestle boycott (see left).

– Endorsed a pronouncement on furthering the civil rights of immigrants, migrants, and refugees.

– Urged learning of a second language as a "Chrisitan mandate" in today's world.

– Supported observance in October, 1981 of the 175th anniversary of the Haystack Prayer Meeting.

Honduran Church Expresses Thanks



A.D.

In mid-September six leaders of the Evangelical and Reformed Church in Honduras, including the Synod President and officers, journeyed to the New York Office of the UCBWM in order to express their gratitude for the establishment of mission and church, for the work the Board has done in partnership with the Hondurans since the founding of the mission in 1921, and for giving into Honduran hands the property formerly held by the Board.

In token of their thanks, the church leaders presented to the Board a beautifully hand-lettered certificate which members of the Synod executive signed in the presence of Board staff. Shown above, as they signed, are Rev. Miguel A. Martinez, Synod President, and Rev. Marco Antonio Castro, Secretary.

HAS YOUR CHURCH SEEN THE NEW UCBWM FILM ON HONDURAS?

Now available in your Conference is "Fire in the Southern Sky," a 28-minute 16 mm. color sound film about the Evangelical and Reformed Church in Honduras. It will make a good focal point for your church's mission study this year.

The film was made as part of the observance of the Haystack Prayer Meeting which launched the American foreign mission movement. Today's Evangelical and Reformed Church in Honduras grew from a mission of the Evangelical Synod of North America begun in 1921. Now an independent and rapidly growing church, it retains and cherishes its close ties with the United Church of Christ and is an important partner of ours in Latin America.

EUROPE: Interdenominational Study Theme This Year

Who thinks of Europe as a "mission field"? And why should Europe be the focus of mission study in North American churches?

The full title of this year's interdenominational study theme is "Europe: Dimensions of Christian Mission," and in the "dimensions" lie answers to the questions above.

At the end of World War II we saw mission in Europe as reconstruction and reconciliation. Today we see it as growing partnership with historic but diverse churches, as an effort to breach (and ultimately break down) the walls of ideological difference that seal off East from West, and as a united Christian effort to build a foundation for peace.

In Europe 1981—and this may be a surprise—there are 18 missionary appointees of the United Church of Christ who serve in parishes and programs from England to Italy and who are supported by the churches in the countries where they work. We will learn much more about the background of their ministries through the Friendship Press books briefly noted below. For further information or for a catalog, write Friendship Press, 475 Riverside Drive (7th floor), New York, NY 10115.

Must Walls Divide? The Creative Witness of the Church in Europe, by James E. Will. $3.75.

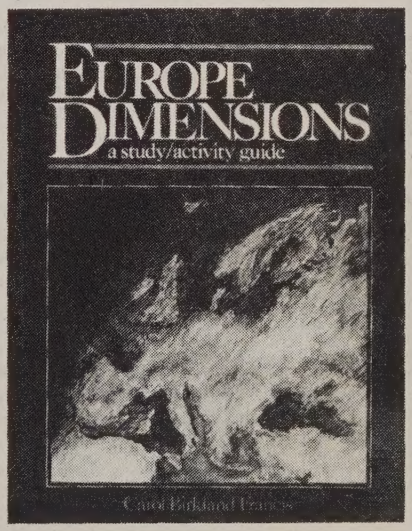
The author finds hope in the remarkable resilience of Europe's Christian community and in its commitment to peace, human rights, disarmament, and economic justice.

A Just Peace, by Peter Matheson. $5.95.

After sharing the reflections of a committed group of British church activists, the author offers provocative suggestions for Christian involvement in the task of creating a peaceful world.

Europe Dimensions: A Study/Activity Guide, by Carol Birkland Francis. $3.95.

The author presents many ways for churches to experience and appreciate the culture and identity of Europe's peoples.



Map 'n' Facts: Europe. $3.25.

This indispensable map notes not only geographical features of Europe but the areas of Christian significance. "Facts" include history, culture, politics, and economics.

Chronicle

APPOINTMENTS

Australia

Clifford O. Simpson, lecturer in churches of Synod of Victoria, Uniting Church in Australia. Volunteer, 4 mo. Home church: Center Cong'l, Manchester, CT.

Chile

Ann E. Gordon, health and nutrition educator, Peace Corps, Santiago. Affiliate, 2 years. Home church: West Milton UCC, Milton, OH.

India

Elizabeth Ann Engelsdorfer, assistant at Family Village Farm. Volunteer, 3 mo. Home church: St. Paul's UCC, Edwardsville, IL.

Ethel Marie Wagner, nurse, Vellore Medical College and Hospital. Volunteer, 4 mo. Home church: Trinity UCC, Collegeville, PA.

Ivory Coast

David and Deborah Williams, working with Worldwide Evangelization Crusade. Associates, 2 years. Home church: Shepard of the Hills UCC, Bechtelsville, PA.

Japan

David D. and Margaret M. Larson, professor of music (David), and English teacher (Margaret), Kobe College, Nishinomiya. Associate, one year. Home church: First Cong'l, Wilmette, IL.

Liberia

Cynthia Ann Witman, teacher/counselor, Cuttington College University, Monrovia Associate, 2 years. Home church: First UCC, Northfield, MN.

Turkey

Elizabeth H. Anderson, physical education teacher, Uskudar Amerikan Kiz Lisesi. Associate, 2 years. Home church: UCC, Franconia, NH.

Lynda M. G. Bakkaloglu, mathematics teacher, Tarsus Amerikan Lisesi. 5 years. Has served in Turkey since 1971. Home church: St. Nicholas, Canterbury, U.K.

Claus Cadorette, mathematics teacher, Amerikan Kiz Lisesi, Izmir. Associate, 2 years. Home church: First Church of Christ Cong'l, Groton, CT.

Gwendolyn A. Colegrove, English teacher, Uskudar Amerikan Kiz Lisesi. Associate, 2 years. Home church: Christ Presbyterian, Edina, MN.

Barbara J. Kacena, chemistry teacher, Uskudar Amerikan Kiz Lisesi. Associate, 2 years. Home church: First Lutheran, Cedar Rapids, IA.

Eric E. Larson, art teacher, Uskudar Amerikan Kiz Lisesi. Associate, 2 years. Home church: Gloria Dei Lutheran, Redwood Falls, MN.

David A. Mallory, English teacher, Tarsus Amerikan Lisesi. Associate, 2 years. Home church: New Friendship Baptist, Auburn, KY.

Mari B. Rasmussen, English teacher, Izmir Amerikan Kiz Lisesi. Associate, 2 years. Home church: Christ the King Newman Center, Missoula, MT.

Todd Talvryn Tischer, English teacher, Tarsus Amerikan Lisesi. Associate, 2 years. Home church: Trinity Lutheran, Eau Claire, WI.

Zimbabwe

Anne L. Crane, teacher, Mt. Selinda School. 3 years. Home church: Church of the Covenant, Boston, MA.

D. Stephen and Elaine M. McDuff, teachers, Mt. Selinda School. 3 years. Home church: Peace UCC, Greensboro, NC.

Sarah W. Perrault, nurse, Willis F. Pierce Memorial Hospital, Mt. Selinda. 3 years. Home church: Church of the Covenant, Boston, MA.

Jacob B. Wagner, teacher, United Theolgoical Seminary, Salisbury. Home church: Eastview UCC, Shaker Heights, OH.

James J. and Jean S. Winter, consultant for water resources development. 6 mo. Served in Togo from 1964-80.

REAPPOINTMENTS

Elizabeth W. Avery, to Tarsus, Turkey.

Ralph N. and Louisa M. Galt, to Taiwan, as Volunteers.

Douglas M. and R. Lois Hill, principal (Doug), Izmir Amerikan Kiz Lisesi. Doug was former principal and for the past two years served as missionary-in-residence at the UCBWM. 3 years. Home church: The Riverside Church, New York, NY.

APPOINTMENT CANCELLED

Alfred E. and Gail Wilder, Izmir, Turkey

COMPLETION OF TERM

Elden M. and Mary Alice Buck, Micronesia (1973-81)

Stephen G. Fisher, West Germany (1979-81)

Wilfred A. and Mildred E. Gamon, Zimbabwe (1980-81)

John Haggarty, Zambia (1979-81)

Elizabeth A. Hartung, Japan (1977-81)

Miles M. and Florence M. K. Shishido, Japan (1980-81)

Gerald and Lynda Stinson, Botswana (1978-81)

CORRECTION

Charlyn A. and Webster H. SILL, Jr., Affiliate, Taiwan

DEATHS

John W. Howe, a missionary in Mexico (1957-63), Ghana (1969-75), and Turkey (1976-77), died May 29, 1981 in Denver, Colorado at the age of 67.

Mr. Howe worked in the fields of administration, education, and finance in Mexico. From 1963 to 1967 he was on the staff of the Colorado Conference. In Ghana the Howes were houseparents for the Ghana International School, then he served as business manager at the Gaziantep Hospital in Turkey.

Mr. Howe is survived by his wife, Dorothine (1223 Race, Apt. 205, Denver, CO 80206), three daughters, and two sons.

Michael P. Testa, a missionary in Switzerland (1966-78) died June 27, 1981 in Wellesley, Massachusetts at the age of 68.

Mr. Testa, a Presbyterian missionary served in Portugal from 1948 until 1966. In 1966 he was assigned to Switzerland where he was staff delegate to the World Council of Churches Assembly and served on the Africa Task Force. He was appointed as UCBWM representative in Europe during that time.

Mr. Testa is survived by his wife, Christine (163 Grove St., Auburndale, MA 02166), two sons, and two daughers.

William Sage Woolworth Jr., a missionary in Turkey (1919-63), died June 14, 1981 in Loma Linda, California at the age of 86.

Mr. Woolworth was first engaged in relief and extension work, then served as director of the Tarsus school from 1921 to 1949. After moving to Istanbul he was secretary of the Mission and headed the publication department. He also served as Mission treasurer and property administrator.

Mr. Woolworth is survived by his wife Pauline (12 E. Palm Ave., Redlands, CA

92373), a son, Robert (42 Aldon Terrace, Bloomfield, NJ 07003), and a daughter, Mrs. Durand Dudley (865 Maple Ave., Findlay, OH 45840).

Duane V. Waln, a missionary in Angola (1928-62), died June 24, 1981 in Claremont, California at the age of 81.

Mr. Waln established more than 300 Christian congregations in remote villages. He and his wife helped with health, agriculture, and sanitation problems, held literacy classes, and initiated building projects. He invented a simple grist mill which freed thousands of women of the daily task of pounding corn.

Mr. Waln is survived by his wife, Marian (735 Avery Rd., Claremont, CA 91711), and a son, Duane, Jr. (4905 Farber Ave., Covina, CA 91724).

GIFTS RECEIVED IN MEMORY OF

Mrs. Margaret Bishop
Mr/Mrs. Graham G. Alvord

Mr. Robert Brown
Mr/Mrs. Graham G. Alvord

Ms. Monona Cheney
Ms. Mary S. King

Mrs. Hildegaard Cunliff
Dr/Mrs. Allen O. Miller

Rev. Martin P. Davis
Mrs. Martin P. Davis
Mrs. Henry Webster

Rev. Lorenz Eichenlaub
Dr/Mrs. Allen O. Miller

Mrs. Betty Goodspeed
UCC, Craftsbury, VT

Ms. Anna Hageman
Rev/Mrs. Otto Artopoeus

Ms. Nancy Hankin
Mr/Mrs. Graham G. Alvord

Dr. Reginald Helfferich
Ms. Ruth M. Weiland
Ms. Laura Remsen
Rev. Theodore Van Dyck
Mr/Mrs. Robert L. Adams
First Cong'l Church, Hebron, CT
Miss Isabel Hemingway

Mr. John W. Howe
Mr/Mrs. Robert Thelin

Mrs. Myra F. Kennedy
Rev/Mrs. Carlos A. Avila
Mr. Fred Speerli

Dr. Robert W. Kingdon
First Cong'l Church
Wisconsin Rapids, WI

Mrs. Rose Koenig
Mrs. M. P. Davis
Dr/Mrs. A. K. Baur
Rev/Mrs. Gustav H. Kuether
Mr/Mrs. Orval Willimann
Mr. Herbert Baur
Rev/Mrs. W. T. Baur
Ms. Naomi Blalock
Mr/Mrs. Eugene Koenig
Mrs. Walter W. Swank
The J. B. Williams Co., Cranford, NJ
Mrs. Ceil Sitarek
Dr. John W. Koenig
Rev/Mrs. Otto Artopoeus
Mr/Mrs. Eugene H. Koenig

Mr. Gordon S. Landis
Ms. Janell Landis

Mr. Arthur Meyer
Mr/Mrs. Clayton Whitmarsh

Ernest and Mabel Morrill
Mr. James W. Morrill

Dr. Roy Mueller
Mrs. M. P. Davis

Mr. Malcolm Patterson
Ms. Clara Hampton

Mrs. Cora Rhodes
Ms. Helena C. Barbour
Rev. Bert E. Wynn

Mr. Harold Robinson
Miss Isabel Hemingway

Dr. Richard Scheef
Dr/Mrs. Allen O. Miller

Dr. Carl Schneider
Dr/Mrs. Allen O. Miller

Mr. Edward L. Schlingman
Ms. Janell Landis

Mr. Benjamin Stokel
Mr/Mrs. Graham G. Alvord

Mr. G. Ross Thomas
Ms. Namoi E. Blalock
Mr/Mrs. Wilbur C. Fletcher
Ms. Ruhama Yeranian
Dr/Mrs. Ras Mohun Halder
Mr/Mrs. Robert J. Williams
Ms. Ruth B. Hayward
Ms. Oline Nicholson
Dr. Yohannan Abraham

Mr. Duane Waln
Dr. Lavinia Schott

Ms. Katie Wilcox
UCC, Chester, CT

Mrs. Hope Zillgitt
Dr/Mrs. Allen O. Miller

Prayer from a Missionary

God be praised for the Christian friends in America and in Japan who support and sustain, who chasten and charitably accept me as I am.

God be praised for all the seekers after faith who cross my path, whose questions and comments challenge my own beliefs and deepen my understanding of the human condition and God's will for the world that God created and continues to sustain.

God be praised for all the non-believers whose open antagonism or complete indifference stimulates and prods me into continuous efforts to live with integrity and to learn humility and more dependence on Christ and the leading of the Holy Spirit.

I celebrate the mission of living, working, studying, playing, worshipping, laughing, crying, rejoicing, suffering, and seeking God's ways with all the people given to me because I am a member of our United Church Board for World Ministries, working in the fascinating land of Japan.

– Janell Landis
Sendai, Japan

Mr. William Sage Woolworth
Miss Isabel Hemingway
Ms. Naomi Foster
Ms. Lillian C. Brauer
Mr/Mrs. Everett Blake
Ms. Alice C. Ree
Dr. Lavinia Scott

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Editor: Jane Day Mook
Assistant Editor: Judith Go
Typographer: Thomas Luhrman
Artist: Mary K. Dean

Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries.

To the UCC minister: We hope that you will find the **Newsletter** useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving **Whole Earth Newsletter** either as a single copy or in bulk, we shall greatly appreciate your sending $1 for each year's subscription to Ms. Judith Go at UCBWM.

URGENT NEED FOR REFUGEE SPONSORSHIPS

They came from Laos, Vietnam, Cambodia, Afghanistan, Cuba, Haiti, Eastern Europe, and the U.S.S.R.—refugees. And in the first six months of 1981, 896 of them were resettled in the United States through the World Service Division of the UCBWM. The majority of them were sponsored by relatives or other individuals. Only a few congregations assisted in the task.

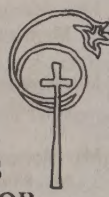
These 896 people who are now making a new life here are, unfortunately, a drop in the bucket. Thousands of others are still in refugee camps around the world awaiting sponsors. Through the cooperative program with Church World Service, more than 100 "cases" are currently assigned to the United Church of Christ for resettlement. These cases are *people*—individuals and families—and they add up to several hundred. Within the past few weeks, urgent requests to accept special groups of Ethiopian, Cambodian, and Polish refugees had to be turned down by the World Service Division because *no UCC congregation has recently indicated a willingness to act as sponsors.*

In order to meet the vast need much more effectively than we have been doing, a major effort is being undertaken to increase the number of UCC congregations undertaking refugee sponsorships. Rev. Lloyd Van Vactor, who recently joined the Board's World Service Division staff after 29 years as a missionary in the Philippines, has assumed prime responsibility for the refugee resettlement program. He joins Ms. Elfriede Kohl, who has worked with the UCC refugee resettlement program since shortly after World War II.

In addition to recruiting sponsors, the new program will seek to arouse concern among the churches with regard to U.S. immigration policy. In many cases, church representatives are among the few voices speaking out on behalf of the refugees amid the complexities of our immigration system. This is particularly true in the critical situation facing refugees now in this country from Haiti and El Salvador.

If you need further information about refugees now on our docket and the responsibilities of sponsors, please write to the World Service Division, UCBWM, 475 Riverside Dr. - 16th Floor, New York, NY 10115. Or telephone: (212) 870-3369 or 870-2169.

We need your church's help!



SAMUEL J. MILLS SOCIETY WILL HONOR GENEROUS DONORS TO BOARD

One hundred seventy-five years ago Samuel J. Mills led a group of his fellow students to commit their lives to Christian mission overseas. In this anniversary year of the historic Haystack Prayer Meeting when the young men pledged their lives to carrying the Gospel abroad the Board is establishing the Samuel J. Mills Society. It will honor not only Mills but those latter day saints who have contributed generously to the financial support of the Board's work.

Donors of $25,000 or more since 1965 will be invited to join the Samuel J. Mills Society. At present these number approximately 30. Each of them will be presented with a small pewter sculpture designed by Mrs. Myrbeth Culver, UCBWM corporate member, and executed by artist Pat Patterson. Society members will be invited to attend meetings of the Board.

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In 1979, the International Year of the Child, about 122 million children were born on earth. Within 12 months one in ten of them was dead. Another five million children aged one to four died that same year. Most of these deaths were from preventable causes—underdevelopment and gross poverty.